THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,

Commenced on the Queen's Commemoration Day, 1897.

VOL. II. MADRAS, APRIL 1899. No. 11.

TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 221.)

(*Objection*) :—Parames'vara being thus mighty and extremely merciful, why should He not instantaneously cause the Karma of all jîvas to ripen and manifest the bliss of Moksha to all alike ?

(*Answer*) :—Yes, Parames'vara is equally benign to all. But those of ripe *mala* (sin) are alone liberated, while those of unripe one have still to bide their time. Though, for instance the rays of the sun are equally distributed, it is only the ripe lotuses that open, but not the unripe ones. Thus, Parames'vara, blessed in Himself, does everything for the sole benefit of others. Accordingly the Purâna clearly sets forth the whole of the foregoing doctrine by way of showing that Parames'vara is all-benign :

"As without the sun all this world would be dark, so would this whole world be dark without S'iva. As without a physician unhappy patients would suffer, so without Siva, the world would be unhappy and suffer much. As medicine is by nature an antidote to diseases, so, it is in the nature of Siva to be an antidote to all evil of Samsara. As this terrible sphere of samsara has been in time without a beginning, so, Siva, the Deliverer from samsâra, has been in time without a beginning."

Wherefore it is possible that Paramesvara, who acts only for the benefit of all, engages in the creation of the world and other activities.

And because of the applicability of all attributes. (II. i. 36)

In short, whatever attributes cannot be applied to Pradhâna, to the atoms, to Karma, to Time or the like, are all of them applicable to Brahman. Wherefore it is but right to say that Brahman, who is above all, is the cause of the creation of the world, and so on.

End of the first *Pâda* in the second *Adhyâya*.

SECOND PA'DA.

Adhikarana. I.

The inferred (Pradha'na) cannot be (the cause), because then there can be no creation ; and because of its possibility (in the presence of a sentient agent.) (II ii. 1.)

In the preceding Pâda, the Vedantin's own theory has been established by answering the objections

raised by the Sânkhya and others on the strength of reasoning. Now, again, on the strength of reasoning, the Sânkhya and other opposed schools are criticised. First, an enquiry is started as to whether the Sânkhya doctrine of Pradhâna is reasonable or not.

The cause of doubt in all these cases is clear and may be easily made out.

(*Pûrvapaksha*:)—We see that the doctrine that Pradhâna is the cause of the universe is alone reasonable. For, Pradhâna is made up of *sattva*, *rajas*, and *tamas*. This alone is fit to be the cause of the universe, inasmuch as we find everywhere its effects, namely, pleasure, pain, and delusion. Such things as cloth are pleasurable when found, as serving us to cover our bodies with. When taken away by others, they are sources of pain. When neglected as serving no purpose they are committed to oblivion. As pleasure etc. are thus constant in all things, the cause of the universe must be Pradhâna, made up of the three *gunas* or constituents.

As against the foregoing we hold as follows: Pradhâna is not the cause of the universe, because it is insentient. To explain: We see that a piece of wood or the like, when not acted upon by a conscious agent, can be effectual in building a car or a palace; and we see that when acted on by a conscious agent, some effect is produced. Wherefore Pradhana, not governed by a conscious agent, cannot be the cause of the universe. As to the allegation that pleasure etc. is constant in all effects, we say that it cannot be, because pleasure, and the like are internal *i. e.* subjective, whereas the cloth etc. are external, *i. e.*, objective. Wherefore the theory that Pradhâna is the cause is not consistent with reason.

A question is raised and answered:

(If you say it can be the cause) as milk and water (we say) even there (it is not so). (II. ii. 2).

(*Objection*):—Just as milk and water become curd and hailstone without being acted on by a conscious agent, so Pradhâna can become the universe.

(*Answer*):—No, even there, the reason cannot hold good; for milk and water, being insentient objects, fall within the sweep of our inference. Moreover,

And because, when it is independent, the opposite state can never come about (II. ii. 3).

If the insentient being can evolve effects without being acted on by a conscious agent, then creation will be constant, and there can be no *pralaya* or dissolution, the opposite of creation. Wherefore, the insentient cannot be the cause of the universe.

It cannot even be as in the case of grass (eaten by a cow), because of failure elsewhere (II. ii 4).

It does not stand to reason to contend that, like the grass eaten by a cow becoming milk, Pradhâna, though insentient, can be the cause; for, since we find no transformation into milk in the case of grass eaten by a bull or not eaten by any being, even grass must be acted on by a conscious agent.

(If you say it is possible) as in the case of man and loadstone, (we reply) even then (it cannot be) (II. ii. 5).

(*Objection*):—The Purusha causes Pradhana to act by his mere presence, though the latter is insentient, like a lame man leading another who is blind, or like a loadstone causing iron to move. Thus there is no necessity for a conscious entity.

(*Answer*):—Even then, it is not possible for Pradhâna to act, since Purusha remains unaffected. The lame man and the loadstone do undergo a certain change by way of teaching the way or by way of being taken to the proximity of iron, and so on. Wherefore, mere presence of the immutable Purusha cannot account for Pradhâna's activity.

Also because of the inexplicability of (the relation) as the main (and the subordinate) (II. ii. 6).

The Sankhyas say that the universe comes out of the Gunas which become related to each other as the main and the subordinate, when one of them gets an ascendancy over the others. This relation, as the main and the subordinate, assumed to come into being at the time of creation, cannot be explained, inasmuch as the Gunas which attain to a state of balance during dissolution, undergo no disturbance whatever. For this reason also, the creation of the universe cannot be properly accounted for according to the theory of Pradhâna.

Even when inferring to the contrary, (it is inexplicable) because of the absence of the power of intelligence (II, ii. 7).

Even if you infer that Pradhâna acts otherwise than in the manner referred to, the theory will still be open to objection, inasmuch as, in the absence of intelligence, Pradhana is not capable of the intelligent plan (we find in the creation of the inverse).

Because, even when assumed, it serves no purpose (II. ii. 8)

If any purpose has to be served by assuming Pradhâna, we may assume it some how or other.

There is no purpose whatever served by the assumption. For, Purusha being immutable, he cannot be affected by way of perceiving Pradhâna or undergoing any other change, and therefore it is not possible to maintain that Purusha becomes subject to enjoyment and suffering by ascribing to himself the properties of Pradhâna and that he attains liberation by right discrimination thereof. Wherefore, in the absence of all purpose, there is no need to assume Pradhâna.

And owing to contradiction, it is unsound. (II. ii. 9.)

We see a thousand contradictory attributes assumed, such as that Purusha is the perceiver, the enjoyer, immutable, and so on. For this reason, too, Kapila's theory is quite unsound.

Adhikarana 2.

Thus it has been shewn that the doctrine of Pradhâna being the cause of the universe has no support of a proper authority. Now this adhikarana proceeds to refute the theory which maintains that atoms (paramânus) are the cause of the universe.

What is big or possessed of length (comes out of) the short and infinitesimal ones (II. ii 10).

Here a doubt arises as to whether the theory which maintains that the atoms are the cause of the universe is consistent with reason or not.

(*Pûrvapaksha*) :—The doctrine of Pradhana not admitting a supreme Lord (Parames'vara) governing the universe, it is no doubt opposed to reason to maintain that Pradhana is the cause of the universe. But, the theory that atoms are the cause of the universe is supported by reason. To explain : When the universe is in a state of dissolution, on Parames'vara conceiving a desire to create, by Karma of the sentient beings is induced first activity in the motionless atoms. In virtue of this activity one atom conjoins with another atom, and from that conjunction a *dvyanuka, i. e.*, a molecule composed of two atoms, comes into being. Three dvyanukas form one *tryanuka*, and so on. In this way the whole universe is created. Thus there is no objection to the theory that atoms are the cause of the universe.

(*Siddhânta:*)—As against the foregoing we hold as follows: According to the theory of Kanâda, from out of short and extremely small atoms (called *paramânus*) are produced *tryanukas* which possess length and appreciable size, and *dvyanukas* which are short and possess the size of an atom. How is this possible ? To explain : *Paramânus* are endued with the size called *pârimândalya*, with the size which is smaller even than an *anu* or atom. Out of two such paramânus which have not the size even of an *anu* or atom is produced, as the Vaiseshikas say a *dvyanuka* (two-atomed molecule) which has the size of an *anu*. So also, out of the paramânu which are short, a dvyanuka is said to be produced which has no length. From out of three such dvyanukas, they say, is born a tryanuka which possesses length, but not the size of an atom (anu) All this is inconsistent, because it is opposed to their theory as to what takes place in the qualities of the cause. Parts of a whole, having each six sides, combine with one another and produce that whole which is bigger in size than any one of the parts. Since paramânus have no sides, they cannot combine together to produce a bigger substance. Wherefore the doctrine of paramânus is unsound.

The Sûtrakara points out another inconsistency :

In either way, no activity ; hence its absence. (II. ii. 11).

Because of the absence of first activity in atoms, there can be no conjunction of atmos, caused by that first activity. If the activity be independent of the ripeness of the *adrishtas* (Karmas) of the jivas, then activity may arise in the atoms even before the Jivas' adrishtas become ripe. If, on the other hand, it should depend on the adrishtas of the Jivas, then it cannot be that those adrishtas produce activity in the atoms only on certain occasions. No such quality as ripeness residing in the adrishtas is ever perceived by us. On the other hand, we can say that an act becomes ripe only when and where according to the sruti enjoining the act, the act is destined to produce its effect. Those acts as to which no specific time is mentioned, become ripe in the absence of all other acts which are stronger than the act and obstruct its natural course. Adrishtas are by nature, such as tend to produce effects in accordance with the acts of which they are results. Wherefore it is not possible to suppose that acts, done by the infinite number of souls, as productive of fruits of different sorts and at different times, become ripe all at one time and in one form. Hence the untenability of the doctrine of atoms as the cause of the universe.

There is again another inconsistency, as the sûtrakâra says :

And because it likewise (involves the fallacy of) infinality, owing to the postulate of samava'ya. (II. ii. 12).

A relation called *samavâya* or intimate relation is postulated. Hence an inconsistency.—How ?—Even in the case of samavâya, as in the case of jâti (genus) and gunas (qualities)—the postulale being that these are supposed to become related to the substance by the relation of samavâya—we will have to postulate a separate relation by which samavâya may become related to the substance, and so on, infinitely. This involves the fallacy of anavasthâ or infinite regress. Hence another inconsistency in Kanâda's doctrine.

(The membsrs conjoined must also be) quite eternal, because, (Samava'ya is constantly) present. (II. ii. 13).

It is postulated that samavâya is an eternal relation ; and ~~this is~~ not possible unless the members related to each other by samavâya are also eternal. Thus, it would follow that the parts and the whole made up of those parts are also eternal. Wherefore the theory is unsound.

And as endued with colour etc., the reverse, must be the case as we find it in experience. (II. ii. 14).

It is here postulated that paramânus possess colour etc. Then they cannot be eternal ; for we find that pots etc. which are possessed of colour etc. are perishable. Wherefore also, the theory is unsound.

And because of inconsistency in either way (II. ii. 15).

If, to avoid the conclusion that paramânus are perishable, it be postulated that they are devoid of colour etc, then it cannot be maintained that all qualities in an effect are produced by those inhering in the cause. If, again, with a view to maintain this, it be postulated that the paramânus are endued with colour etc, this postulate would lead to the undesirable conclusion that they are perishable, and so on. Thus, in either case, Kanâda's theory is open to objection and is therefore unsound.

Having no following, it has to be aside altogether (II. ii. 16).

The Sânkhya theory, though opposed to S'ruti and reason, is accepted by the orthodox followers of the Vedic doctrine in some points, such as satkâryavâda, the doctrine which maintains that the effect exists in the cause even before its mainfestation. Kanâda's theory being, on the other hand, not accepted in any of its parts, those who seek Moksha should neglect it altogether.

Adhikarana. 3

In both the causal aggregates, it (the aggregation) cannot take place. (II. ii. 17)

The theory of the so-called Vedic systems has been refuted. Now, the theory of the non-vedic systems will be refuted. First the question is started as to whether the doctrine of aggregates, as propounded in the Buddhistic systems, can be upheld by reason or not.

Pûrvapaksha :—It is reasonable. They propound the doctrine as follows :

There are two aggregates, external and internal. The external aggregate comprises earth etc. The internal one comprises the mind and its functions. The whole universe consists of the two aggregates. To explain : Pramânus are the cause of the external aggregate. They are of four sorts, those of earth, of water, of light and of air. Out of these simultaneously combining together, the external aggregate is born. Of the internal aggregate the cause is the five skandhas or bodies. These Skandhas are respectively composed of forms (rupa), feelings (Vedanâ), ideas (Vijnâna), names (sanjnâ) and tendencies (samskâra) as perceived by the mind. The Rupa-skandha, the body of forms, is composed of sound, touch, colour and the like. When manifested in thought they constitute the Vijnâna-skandha, the body of ideas. The pain caused by this last forms the Vedanâ-skandha, the body of feelings. Devadatta and other names compose the Sanjnâ-skandha, the body of names. The latent impressions of these make up the Samskâra-skandha, the body of tendencies. Out of these combining together, the internal aggregate is formed. Thus in the doctrine of aggregates there is no inconsistency whatever.

As against the foregoing we explain as follows : The theory that the two aggregates are the cause of the universe is untenable. They (the buddhists) hold that everything is momentary. How is it possible for momentary things to form an aggregate. The causes existing only for one moment, they vanish as they come into being and are therefore incapable of producing any effect.

If you say that it is possible because (avidya' and attachment) are the cause of each other, (we say) no, because (avidya') cannot cause aggregation (II. ii. 18)

(The Buddhist)—The avidya which regards the impermanent as permanent, and such feelings as attachment, are the cause of each other, and thus aggregation becomes possible.

(Vedantin) :—No, for avidya cannot cause aggregation. The mother-o'pearl cannot actually serve the purpose of silver, by mere avidya, i.e., when the

mother-o'pearl is only mistaken for silver. To one who knows the truth, the avidya vanishes then and there, and then no attachment or anything of the sort caused by avidya can possibly arise. Wherefore the theory that the aggregates are the cause of the universe cannot stand.

The sutrakara adduces another argument:

And because of the disappearance of the first at the birth of the second (II. ii. 19.)

Because when the second moment of a pot comes, the first moment thereof has disappeared, and because abhâva exists ever the same as the cause, everything may be produced everywhere and at all times.

If not existent, there is a contradiction of the hypothesis, if otherwise, there is a simultaneity. (II. ii. 20.)

If the cause does not exist when the effect arises, then it will be contrary to the hypothesis that the sense-organs, light and such other auxiliary circumstances produce cognition. Now, if the cause were to abide till the effect is produced, then two pots* would be simultaneously seen in one. If the cause were not to abide till the effect is produced, then the contact of senses with objects will be simultaneous with the (resultant) cognition.

Cessation accompanied with an act of thought and cessation unaccompanied with an act of thought cannot be established, because there is no interruption complete.

Cessation means destruction without leaving any residue. This is not possible in either of its two alleged forms, gross or subtle. For, the destruction of a pot, for instance, consists in its being reduced to the state of fragments; and thus something continues to exist when the pot is said to be destroyed. Wherefore momentariness of things cannot be established.

Because of its being objectionable in either way (II. ii. 22).

Whether it be that what has come into being is reduced to nothing, or that something comes out of nothing, in either case the theory is open to objection. For, it is not possible for any thing to come out of nothing; and what comes out of nothing must itself be nothing. As the theory is open to these objections, it is untenable.

Not even as to Akasa, there being no difference whatever. (II. ii. 23).

Even âkâs'a cannot be regarded as a nonentity, in asmuch as our uncontradicted experience testifies to its reality as the element where the hawk and other birds can fly.

And because of recognition (II. ii. 24).

Also because of recognition, momentariness cannot be established. "This is (the same as) that"; thus, by the relation of opposition between the two words, 'this' and 'that' we come to understand that one and the same thing can exist in the past as well as in the present. It is the contact of the objects with the senses of the man, who retains the impressions of a former experience, which has given rise to this recognition. Wherefore, as propounding such doctrines as that all things are momentary, the theory which maintains that the aggregates are the cause of the universe is quite incoherent.

Adhikarana. 4.

Of those who hold that external objects have an independent existence, the theory of those Buddhists who hold that the cow and the pot and the like are perceived by the senses has been refuted. Now the sutrakara proceeds to refute the theory that the existence of external objects has only to be inferred from our cognitions thereof:

Not (an attribute) of the non-existent, because it is never seen, (II. ii, 25),

Here a doubt arises as to whether the contention of some of the Buddhists that the existence of an external world is to be inferred from our cognition is consistent with reason or not.

Pûrvapaksha:—From a variety found in the cognitions, the cogniser has only to infer a corresponding variety in the external world which impresses its form on the cognition and then disappears.

Siddhânta:—This does not hold good; for, an external object is admitted to exist but for a moment; and we have seen nowhere any attribute of a non-existent object which has vanished out of sight attaching itself to something else.

Then even the indifferent would attain the end (II, ii, 26),

It being admitted that everything is momentary, it would follow that one performs an act while another reaps the fruit thereof; so that even to those who make no effort at all everything will accrue. Thus this theory is very hard to explain.

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* It being held that a pot as it existed at the previous moment and its idea are necessary causes for a pot and its idea to arise at a given moment.

Adhikarana 5.

(The external object cannot be) non-existent, because we perceive it. (II. ii. 27).

Here a doubt arises as to whether the pure Vijnânavâda is consistent with reason or not.

Pûrvapaksha:—It is reasonable. For Vijnana (cognition) in its various forms is alone real. External objects are not real, in asmuch as, in svapna, we find all experience brought about by the mind alone in the absence of external objects. Similarly, the Jagrat experience can be explained. Wherefore Vijnana alone is real.

As against the foregoing we hold as follows: It is not possible to maintain that external objects do not exist; for the external object enters into consciousness as its object which the perceiver has to take note of as expressed in the words "I know it." When consciousness is spoken of as putting on the form of an object, it simply means that the person is thereby enabled to know the particular object as it is and act upon that knowledge.

As to the contention that, on the analogy of svapna, the jagrat experience is void, the Sutrakara says:

On account of a difference, it is not like Svapna etc. (II, ii. 28).

Unlike svapna and the like, the Jagrat consciousness is not illusory, in asmuch as the latter differs from the former in so far as there is no defect in the sense-organ and the jagrat consciousness is never falsified by subsequent experience. Wherefore it cannot be that vijnana alone is real.

The Sutrakara adduces another argument:

There can be (no cognition without an object,) as it has never been so found. (II, ii, 29).

No cognition can possibly exist without a corresponding object, since such a cognition is never met with in experience. It is quite possible that even the Svapnic cognition has an object corresponding to it. Hence the incongruity of the theory that cognitions alone are real.

Adhikarana. 6

And because of its incongruity in every way (II, ii, 30).

The question raised in this adhikarana for settlement is whether the doctrine that everything is void is reasonable or not.

Pûrvapaksha:—It is reasonable. It may be explained as follows. The universe as a whole is not existent, because it is falsified by other experience. Neither is it non-existent, because we are conscious of it. Neither is it both existent and non-existent, as such a conception involves a contradiction. We cannot say it is neither existent nor non-existent, since such a conception is impossible. On the other hand all is a mere void, not coming under any one of the four alternatives. Its appearance as an object of sensuous perception is due to *samvriti*, avidya or illusion. Hence the soundness of the theory of Nihilism.

Siddhânta:—The doctrine that everything is void is untenable—Why?—For, as when we speak of the universe being existent, so when we speak of it as non-existent or something else, the subject spoken of cannot be a non-entity; and accordingly the words *sat* and *asat*, existent and non-existent, as well as the ideas corresponding to them, all refer to a really existing entity spoken of as subject to the mutually opposed conditions of existence and non-existence.

As to the contention that the fact of the universe becoming an object of sensuous perception is a creation of *samvriti* or illusion, it is ridiculous to advance any such statement. If all is void, who is subject to the illusion? To whom does the illusion present itself? Therefore the theory that all is void is opposed to all experience.

A. Mahadeva Sastri.

(To be continued.)

SRADDHA AND BHAKTI.

We quote the following texts from the Vedas and Upanishads from those collected by Dr. J. Muir in his valuable book "Metrical Translations from sanscirt writers."

1. "Whatever is done with Knowledge with *faith* with yoga, is more efficacious. II. 1-10 Chandog Up.

2. "They have no faith in that man's sacrifice who sacrifices without the exercise of faith" I. 6-8-1. Tait, Samhita.

3. "On what are largesses based? On faith; for when a man has faith, he bestows largesses. On what is faith based ? On the heart; for it is through his heart that a man has faith." XIV. 6,9. 22. Satapatha Brahmana III. 9. 21. Brihad Aranyaka.

In the Rig Veda, piety, faith in the gods, and devotion to their service, are represented as the necessary conditions of enjoying their favour and obtaining the blessings which they are able to confer. I cite the following texts:—

I. 55, 5. "Men have faith (sraddadhate) in the fiery Indra when he hurls again and again his destroying thunderbolt."

I. 102, 2. "Sun and moon move alternately, O Indra, for us to behold, that we may have faith (in thee ?)"

I. 103, 5. "Behold therefore this his great force ; have faith in Indra's prowess."

I. 104, 6. "Do not, O Indra, destroy our valued enjoyment: we have put faith in thy great power. 7. I verily believe that faith has been reposed in thee; do thou, who art vigorous, advance us to great wealth."

I. 108, 6. "Since I said at first, when desiring you twain (Indra or Agni), this our soma is to be sought after by the dieties,—come now, regarding with favour this our true faith, and drink the poured-out soma."

VI. 26, 6. "Thou, O Indra, gladdened by acts of faith, and by soma draughts, didst, for the sake of Dabhiti, cast chumuri into a sleep." *

VII. 32, 14. "Who, O Indra, can overcome the man whose wealth thou art ? By faith in thee in the critical day (of conflict) the hero gains spoil."

In the following texts the reality of Indra's existence and power is asserted in opposition to sceptical doubts :—ii. 12, 5. "That dreadful deity, of whom they ask 'where is he,' of whom they say 'he is not,'—he carries off the riches of the foe, as (a gamester) the stakes ; * put faith in him, he, O men, is Indra."

VI. 18, 3. "Hast thou prowess, O Indra, or not ? tell us truly. Thy strength, O thou strongest of beings, who art great by nature, is really existent."

VIII. 89, 3. "Seeking after good, present a true hymn, to Indra, if he truly exists. 'Indra does not exist,' says some one ; 'who has seen him ? whom shall we praise ?'

4. 'Here am I, O worshipper' (exclaims Indra); "behold me here ; I surpass all creatures in greatness."

See also R. V. VIII. 1, 31 ; X. 39, 5 ; X. 147, I. The following texts also express the pious emotions of the worshippers :—

I. 61, 2. "They polished their praises for Indra, their ancient lord, with heart, mind and understanding."

VI. 28, 5. "These cows, O men, are Indra : I desire Indra with my heart and mind."

I. 93, 8. "Do ye, O Agni and Soma regard the acts of the man who worships you with an oblation, with a mind directed to the gods, (devadricha manasa), and with butter." (The same phrase occurs in I. 163, 12).

IV. 25, I. "What man, a longing lover of the gods, hath enjoyed Indra's friendship to-day ?"

X. 42, 9. "The self-dependent god provides with opulence that man who loves the gods, and does not with hold his wealth." The same phrase, "lover of the gods," *devakama*, Occurs also in ii. 3, 9, and iii. 4, 9, and also in the following verse :—

X. 160, 3. "Indra does abandon the cattle of the man who loves the gods, and with a longing mind, and with his whole heart, pours out to him libations of soma."

IV. 24, 6. "He bestows deliverance on the man who, with mind directed to him and unreluctantly pours out soma to longing Indra : he makes him a companion in his fights."

VII. 100, i. "That mortal never repents who, seeking (for good), offers gifts to the wide-striding Vishnu, who worships him with devoted mind, and seeks to gain so great a hero."

* The commentator explains this as meaning that Indra was gladdened by rites performed with faith, for as he says, "the rite which is accompanied by faith has real worth;" and he quotes the Chhandogya Upanishad, I, I, 10, where it is said, "whatever is done with knowledge, with faith, and with esoteric science, is more efficacious."

* The words of the Original are *vijah iva aminati*. *Vijah* occurs in two passages, i. 92,10, and ii. 12,5, in each of which Sayana assigns to it a different sense, though it must have the same meaning in both. Roth in his Lexicon, S. *V.* only says that it appears to be a gaming expression. Benfey in his translation of i. 92, 10, gives it the signification of "dice," Orient and Occident, ii. P. 257 and note

VIII. 2, 37. " Worship, O Priyamedhas with devoted mind Indra, who is really exhilarated with soma."

IX. 77, 4. " This soma knowing (our affairs) and lauded by many with devoted minds, will over come our assailants."

V. 4, 10. " Give renown, O Jatavedas (Agni) to me, who, a mortal, constantly invoke thee, an immortal, with a laudatory heart (*hridâ kirinâ*) : may I with (or through) my offspring attain immortality."

VIII. 50, 9. " The man, whether learned or unlearned, who, devoted to thee, dedicates to thee a word, will delight thee."

Prosperous men are said to disregard Indra, until alarmed by display of his might :—

VIII. 21, 14. " Thou never choosest a rich man to be thy friend Men intoxicated with wine are hostile to thee. When thou makest a sound, thou gatherest them together - then thou art called upon as a father."

In 5, 44 the following verses occur :—14."The Rik verses love him who is awake, the Sàman verses proceed to him who is awake. This soma-libation says to him who is awake : "I am pleased with thy friendship." 15. Agni is awake ; him do the Rik verses love : Agni is awake ; to him do the Saman verses proceed. Agni is awake ; to him does this Soma say, ' I am pleased with thy friendship."

The 151st hymn of the 10th book of the R. V. is addressed to Sraddha, faith. It is as follows :—I. " Through faith the fire is kindled ; through faith the oblation is offered,* with our words we proclaim faith (to be) upon the head of good fortune †. 2. O faith, make this which I utter acceptable to him who gives, and to him who desires to give, and to liberal worshippers. 3. As the gods caused faith in (the minds of) the fierce Asuras, so make what we utter (be an object of faith) to liberal worshippers.

4. The gods Sacrificing, protected by Vayu, reverence faith. A man acquires faith through an impulse of the heart ; through faith he gains wealth. 5. We invoke faith in the morning, at noon, and at the setting of the sun : O Faith, inspire us with faith." The Taittiriya Brahmana ii. 8, 8, 8, adds another verse: "Faith dwells in (or among) the gods; faith is the entire universe ; with an oblation we exhalt faith, the mother of what we desire." The same Brahmana has the following verses in ii. 12, 3, i ff :—

" Through faith a god attains godhead ; faith is divine, the support of the world; favouring us, she has come to our sacrifice, having enjoyment for her offspring, and yielding nectar (or immortality). * Faith, the divine, is the first born of the ceremonial, the sustainer of the universe, the supporter of the world. Her we worship with an oblation. May she assign to us an imperishable world, she the ruler, the divine sovereign misstress of all that exists."

In several passages of the Atherva Veda also reference is made to faith. Thus, VI. 35, 7 : " I cook this all-conquering Brahmaudana offering ; may the gods hear me who have faith."

VI. 122, 3, (and XII 3, 7), " Those who have faith attain to this world."

IX. 5, 7, and 11, " The goat drives far away the darkness, being given (offered up) in this world by a man who has faith." XI. 2, 28, " Be merciful, O King Bhava, to the worshipper, for thou art the lord of cattle. Be gracious to the fourfooted and twofooted beings of him who believes that the gods exist." XIX. 64, 1, " May he Jatavedas (Agni), give me faith and understanding."

The Vajasaneyi Sanhita has these verses about faith. XIX. 30 : " By giving gifts faith is obtained, and by faith is gained truth." XIX. 77: " Beholding the forms of truth and falsehood, Prajapati distinguished them ; to falsehood he attached disbelief, and to truth he attached belief (or faith)."

The following is from the Taittiriya Sanhita i. 6, 8, 1, " He has no faith in what he offers who sacrifices without the exercise of faith. He brings water. Water is faith. He sacrifices exercising faith ; and both gods and men have faith in his oblation." See also Aitareya Brahmana V. 2, 7, near the end of the section. The Brihad Aranyaka Upanishad iii. 9, 21 (= Satapatha Brahmana XIV. 6, 9. 22) thus refers to faith. " On what is sacrefice based ; on largesses, on what is large based ? on faith for when a man has faith, he gives gifts ; so it is on faith that largess is based ; on what is faith based ? on the heart ; for it has assurance through the heart : it is on the heart that faith is based."

There are many verses about Sradha in M. Bh. XII. 2308, 2320. See also M. Bh. iii. 12732, and 12734.

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*3. That is, according to *Yaska* Nirukta IX. 31, " is well kindled," " is well offered."

† I. e., according to the commentary on the Taitteriya Brahmana, ii. 8, 8, 6 ff., where the hymn is quoted, " Faith is the cause of good fortune to men." " Sayana in his explanation of this hymn, however, defines *Sraddha* to be " a particular desire which a man has."

*4. The commentator quotes here a Smriti verse to this effect : " sacrifices offered, gifts bestowed, or austerity practised, without faith, are called bad (or null), and have no existence either here or hereafter, O son of Pritha."

GLEANINGS FROM TAMIL POETS : No. 1.

The fragment quoted below, to which I have added a literal translation in English, is from சிதம்பர மும் மணிக்கோவை (String of triple gems for Chidambaram), a short poem by Kumaragurupara Swami. A poem of this kind, மும்மணிக்கோவை, generally contains thirty stanzas falling into ten groups, each group comprising three stanzas of different metrical types. With this extract, it may be interesting to compare the following from a poem of Archbishop Trench :—

" Some murmur, when their sky is clear
    And wholly bright to view,
If one small speck of dark appear
    In their great heaven of blue.
And some with thankful love are filled
    If but one streak of light,
One ray of God's good mercy gild
    The darkness of their night.

In palaces are hearts that ask,
    In discontent and pride,
Why life is such a dreary task,
    And all good things denied ;
And hearts in poorest huts admire
    How love has in their aid
(Love that not ever seems to tire)
    Such rich provision made."

கொடியு முரசுங் கொற்றவெண் குடையும்
பிறர்கொளப் பொறாஅன் றானே கொண்டு
பொதுநீங்கு திகிரி திசைதிசை போக்கிச்
செவியிற் கண்டு கண்ணிற் கூறி
யிருநிலம் புரக்கு மொருபெரு வேந்தன்
மிக்கோ னொருவன் வெறுக்கை நோக்குழித்
தொக்கதன் வெறுக்கை சுருங்கித் தோன்ற
விழப்புறு விழுமமெய்தி யழுக்கறுத்து
மற்றது பெறுதற் குற்றன தெரீஇ
யயிற்சுவை பெறாஅன் றுயிற்சுவை யுறாஅன்
மாணிழை மகளிர் தோணலங் கொளான்
சிறுகாற்று வழங்காப் பெருமூச் செறிந்து
கவலையுற் றழிவதூஉங் காண்டு மதாஅன்று
விறகெடுத் தூர்தொறுஞ் சுமந்து விற்றுக் (கூலி கொண்டு)
புற்கையு மடகு மாந்தி மக்களொடு
மனையும் பிறவு நோக்கி யயன்மனை
முயற்சியின் மகனை யிழித்தன னெள்ளி
யெனக்கிணை யிலையென வினையன் மற்றொருவன்
மனக்களிப் புறீஇ மகிழ்வதூஉங் காண்டும் (அதனால்)
செல்வ மென்பது சிந்தையி னிறைவே
யல்கா நல்குர வவாவெனப்படுமே
யையுணர் வடக்கிய மெய்யுணர் வல்லதை
யுவாக்கடல் சிறுக வுலகெலாம் விழுங்கு
மவாக்கடல் கடத்தற் கரும்புணை யின்றே (அதனால்)
[இருபிறப்பமைந்த வொருபிறப் பெய்து
நான்மறை முனிவர் மூவாயிரவரு
மாகுதி வழங்கும் யாக சாலையிற்
றூஉ நறும்புகை வானுற வெழுவ
தெழுநாப் படைத்த முத்தீக் கடவுள்
கடலமிழ் தமிழ்ந்தாங் கவியமிழ் துண்ண
வரும்பெருந் தேவரை வானவர் கோனொடும்
விருந்தெதிர் கொள்கென விடுத்தது கடுக்கும்
வலனுயற்] சிறப்பிற் புலியூர்க் கிழவனின்
னருள்பெற்றுய்தற் குரிய னியானெனிற்
பல்லுயிர்த் தொகுதியும் பவக்கடலழுந்த
வல்லல் செய்யு மவாவெனப் படுமவ்
வறுமையினின்றும் வாங்கி
யறிவின்செல்வ மளித்தரு ளெனக்கே.

(N. B. The bracketed portion I have not translated, as being merely descriptive of Puliyûr.)

Many lands a mighty king rules o'er,
With ears seeing, with eyes speaking,*
The tyrant wheel of conquest sending
In one direction, then another,
Not bearing other kings should own
The flag, the drum, the umbrella white
(Symbols all of victorious might)—
Such monarch to his surprise sees
The wealth of a greater king than he.
His own less wealth seems lesser still.
Him seizes ruinous envy foul.
Devising means† to glut his greed,
He eats no food and sleeps no sleep ;
He tastes no joys of women's love ;
With saddened heart he oft heaves forth
Long sighs of grief and discontent.
In misery groaning pines he thus.‡
On the contrary,
A cutter poor that carries wood

* This is the Oriental ideal of a potentate. The kingdom was so extensive, that the ruler could not see everything for himself but had to depend upon the reports of his ministers and viceroys. The orders he had to issue were so many that, in taciturn dignity, he signified his wishes by a nod of his head or a motion of his eye. Elsewhere we have :—

" கண்ணிற் சொலிச் செவியினோக்கு மிறைமாட்சி "

* c. f. Emerson :—" If you own land, the land owns you.'

† c. f. Bacon :—

" Princes are like heavenly bodies, which have much veneration, but no rest."

From place to place, and crying vends,
And, with the little earne'd, lives
With children all on gruel and greens—
He, proud of hut and trifles few,
Despising mocks the next-door man,
Like him a son of labour too,
With brag : "He is no equal of me."
Thus lives right pleased and happy he.*
Therefore,
Wealth is but the heart's contentment †
Desire is ceaseless penury.‡
No bark so sure, as Intelligence§ pure,
The senses five that has subdued ,||
To cross Desire's e'er-wid'ning sea
That all the worlds enfolds within,
And tiny makes the surging main.¶
Therefore,
O Lord of famous Tiger-town,
Thy saving Grace if I may claim,
From grip of Desire-poverty
That drowns all souls in painful births**
In mercy me release,
And grant me wealth†† of knowledge, Lord.

N. B.

* c. f. Gray :—

"From toil he wins his spirits light,
From busy day the peaceful night;
Rich, from the very want of wealth,
In Heaven's best treasures, peace, and health."

† c. f. Milton :—

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven."

‡ c. f. Ruskin :—

"We complain of the want of manythings—we want votes, we want liberty, we want amusement, we want money. Which of us feels, or knows, that he wants peace?"

§ Intelligence in which there is no relative consciousness.

|| c. f. Sir Thomas Browne :—

"He who is his own monarch contentedly sways the sceptre of himself, not envying the glory tocrowned heads and Elohim of the earth."

¶ i. e. by comparison.

** c. f. the couplet from Kurral :—

"அவாவென்ப வெல்லா வுயிர்க்குமெஞ் ஞான்றுந்
தவாஅப் பிறப்பீனும் வித்து"

'To all souls ever is Desire the unfailing seed of birth'

†† c. f. Coleridge :—

"Three treasures,—love and light
And calm thoughts, regular as infants' breath;
And three firm friends, more sure than day and night,
Himself, his Maker, and the Angel Death."

GLEANINGS FROM TAMIL POETS :—No. 2.

The stanza quoted below, to which a translation is added, is from the கோயில் நான்மணிமாலை ("Necklace of Fourfold gems for the God of Chidambaram"). The poem நான்மணி மாலை contains 40 stanzas, falling into ten like groups, each group having four stanzas of different metrical forms. The author is the great ancient poet and sage, Pattinaththâr, a hater of shams, a veritable Carlyle of the past. His poetry is in many places characterised by a coarse bluntness of expression and a scornful disregard for conventionality, delicacy or euphemism. Very often our taste rebels offended; but who shall blame the poet who flashes his electric searchlight on some of the filthiest corners of human life, if he does so only to warn us away in a kindly spirit from going perilously near them?

இணைக்குறளாசிரியப்பா.

பேசுவாழி பேசுவாழி
ஆசையொடு மயங்கி மாசுறு மனமே
பேசுவாழி பேசுவாழி
கண்டன மறையு முண்டன மலமாம்
பூசின மாசாம் புணர்ந்தன பிரியும்
நிறைந்தன குறையு முயர்ந்தன பணியும்
பிறந்தன விறக்கும் பெரியன சிறுக்கும்
ஒன்றொன் றொருவழி நில்லா வன்றியும்
செல்வமொடு பிறந்தோர் தேசொடு திகழ்ந்தோர்
கல்வியிற் சிறந்தோர் கடுந்திறன் மிகுந்தோர்
கொடையிற் பொலிந்தோர் படையிற் பயின்றோர்
குலத்தி னுயர்ந்தோர் நலத்தினின் வந்தோர்
எனைய ரெங்குலத்தினி றிறந்தோ ரனையவர்
பேரு நின்றில போலுந் தேரின்
நீயுமஃ தறிதி யன்றே மாயப்
பேய்த்தேர் போன்று நீப்பரு முறக்கத்துக்
கனவே போன்று நனவுபெயர் பெற்ற
மாய வாழ்க்கையை மதித்துக் காயத்தைக்
கல்லினும் வலிதாக் கருதிப் பொல்லாத்
தன்மைய ரிழிவு சார்ந்தனை நீயும்
நன்மையிற் றிரிந்த புன்மையை யாதலின்
அழுக்குடைப் புலன்வழி யிழுக்கத்தி னொழுகி
வளைவாய்த் தூண்டி லினுள்ளிரை விழுங்கும்
பன்மீன் போலவும்
மின்னுறு விளக்கத்து விட்டில் போலவும்
ஆசையாம் பரிசத் தியானை போலவும்
ஓசையின் விளிந்த புள்ளுப் போலவும்
வீசிய மணத்தின் வண்டுபோலவும்
உறுவ துணராச் செறுவுழிச் சேர்ந்தனை
நுண்ணு னூற்றுத் தன்னகப் படுக்கும்
அறிவில் கீடத்து நந்துழிப் போல

ஆசைச் சங்கிலிப் பாசத் தொடர்ப்பட்
டடர்செழு மனத்தினோடியற்றுவ தறியாது
குடர்கெழு சிறையறைக் குறங்குபு கிடந்தி
கறவை நினைந்த கன்றென விரங்கி
மறவா மனத்து மாசறு மடியார்க்
கருள்சுரந் தளிக்கு மற்புதக் கூத்தனை
மறையவர் தில்லை மன்றுளாடும்
இறையவ னென்கிலை யென்னினைந் தனையே.

Hail ! Speak * Hail ! Speak.
O Erring mind by desire bewildered,
Hail ! Speak. Hail ! Speak.
What things are seen but fade from sight,
And things we eat to fæces turn ;
What things are rubbed† but change to dirt,
And things that meet in time yet part ;
What things are full do still decrease,
And things rise high but low to fall ;
What things are born soon end in death,
And things once great to little wane.
Nought stands the same. And yet besides,
Men born to wealth, men known to fame,
Men great in lore, or grand in might,
Men free of gifts, men trained to arms,
Men high of birth or virtuous life,—
How many such of my tribe have died ?
Not e'en their name endures ; and this
Dost not thou, Mind, on thought perceive ?
The false mirage‡ (the spectral car),
A dream in sleep§ this life|| is like,
A waking life though it is called.
And, deeming this body¶ harder than rock,
With vicious ones,
Thou too hast infamously fallen.
Thou art a base thing, straying from
The righteous path. And errant drawn
By senses five,* as fish that takes
From angle bent the hooke'd bait,
As moth that seeks the glowing flame,
As elephant caught by lustful touch,†
As bird by music sweet allured,‡
As bee by fragrance blown beguiled,§
Thou hast unconscious neared destruction.
As the stupid worm that weaves fine web
And tangling itself therein dies,||
In bondage caught by chains of Desire,
Unknowing how to act, heart sore,
Thou drowsest in this boweled prison.¶
The Lord that stintless grants his grace
In mercy sweet, to those that serve
And pine for Him unceasing, like
The calf that yearns to meet the cow,**
The Lord of Tillai's wondrous dance,††
Thou dost not praise, adore.
What thinkest thou, my simple mind ?

N. B.

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* The meaning is :—" I wish health to thee, mind. Speak and answer me."

† *i. e.*, perfumes, powders etc

‡ The mirage was quaintly fancied to be the chariot on which ghosts ride. The mirage ceases to be seen when we go near ; it is transitory ; even so is this life. *cf.* Amiel :—" Man, under his mortal aspect, is but a species of ephemera.........I gazed into the great implacable abyss in which are swallowed up all those phantoms which call themselves living men. I saw that the living are but apparitions hovering for a moment over the earth, made out of the ashes of the dead, and swiftly re-absorbed by eternal night, as the will-o'-the wisp sinks into the marsh."

§ *cf*, Shakespeare :—

" We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

|| *cf*, Amiel :—" To appear, to shine, to disappear ; to be born, to suffer, and to die ; is it not the whole sum of life, for a butterfly, for a nation, for a star ? "

¶ *cf*, Amiel :—" A bubble of air in the blood, a drop of water in the brain, and a man is out of gear, his machine falls to pieces, his thought vanishes, the world disappears from him like a dream at morning. On what a spider thread is hung our individual existence ? Fragility, appearance, nothingness."

* Note how the fish, the moth, the elephant, the *asuna* bird and the beetle are lured to their destruction by the five senses of taste, sight, touch, hearing and smell respectively.

† The allusion here is to the mode of catching male elephants with the help of trained females. Vide Sanderson's "Thirteen Years among the Wild Beasts of India," pp. 73 *et seq.*

"Four or five steady females, ridden by their mahouts, who partly conceal themselves with a dark-coloured blanket asthey lie on their elephants' necks, are taken to the jungle where the single male is known to be, and are allowed to graze as though they were wild ones, and to gradually approach the male if he does not himself take the initiative............When the male can be got to abandon himself without reserve to the society of the females, they keep in close attendance upon him...........The tame Delilahs, under the direction of their riders, close round their victim when he is really asleep, and two mahouts slip off with coils of rope and tie the slumbering Samson's hind-legs together very securely."

‡ The bird (real ?) is the *Asuna* (also called *Kêkaya*, but not the peacock). It is a conceit of the Tamil poets that this bird is lured and kept fascinated by sweet music, and that a jarring note makes it fall down senseless, when it is easily caught.

§ The bee or the beetle, drawn by fragrance, sips the fermented honey of the flowers, and falls to the ground intoxicated.

|| The reference here is to the silk-worm which covers itself with threads of silk, or to the caterpillar of some such species as the Vanessa Urticæ. This caterpillar covers some spot with layers of silk-threads, and " a small hillock of silk is formed, the tissue of which is not at all compact." " By alternately contracting and elongating its body, it pushes its hindermost legs against the hillock of silk, presses against it the hooks of its feet, so as to get them better entangled, and lets its body fall in a vertical position." The silk-gatherers perhaps kill it then and remove the cocoons of silk. Vide Figuier's " The Insect World," pp. 146 *et. Seq.*

¶ *i. e.* the body having bowels.

** The cry of the calf to its mother is very pathetic. It sounds like the Tamil word 'Ammá' (Mother).

†† 'Tillai' is Chidambaram. 'The wondrous Dance,' is the Dance symbolic of Creative Energising.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, APRIL 1899.

SOME ASPECTS OF THE GOD-HEAD.

" பெண்ணாணலியெனும் பெற்றியன்காண்க."

" Behold! He is the male, the female and the neuter." !

Tiruvachakam.

Very often it happens we have to write upon the same subject over and over again, and nobody need wonder why this should be so. We eat the same kind of rice and dish of vegetables over and over again, day after day; from the year's end to the year's end, and yet we never ask why this should be so. The answer is plain that this is the best and safest and most wholesome food we require every day of our life, for its sustenance and nurture and growth. What applies to the body applies to the mind as well. The mind requires also some wholesome and safe and healthy pabulum for it to feed upon, also, every day, nay, every hour; and you can starve the mind, as well as over-feed it; and you may feed it on unwholesome and unhealthy food; and these are irregularities which we should avoid as we should avoid irregularities in diet. Wholesome food, however often we may repeat, ought not to tire any body. And this is necessary for another reason also. Man is circumstanced more or less by his environment; all sorts of influences are brought to bear on him; and these create doubts and misgivings even in the most well-regulated minds; and the mind vacillates from one extreme to the other. It is therefore good that the mind is made to face the same truth ever and anon. And then, indeed, our memory is so weak, we forget what we learnt only yesterday; and what fails to strike our imagination at one time may attract it another time. Besides, errors and fallacies are repeated day after day, and it becomes necessary to repeat what we regard as truths as often. As such, we make no further apology for going fully into a subject which we touched upon in our Review of "the Minor Upanishads," in our introduction to the Kaivalya Upanishad, and in our article on the Personality of God. Very often a controversy is carried on by means of names and words, and the whole fallacy lies in the different parties to the controversy understanding the word in as many different ways. We have seen how European writers differed in defining the word "*Personal*" and "Impersonal"; and we have accepted the word '*Personal*' free from all implication of limitation or anthropomorphism and in the manner defined by Emerson, Lotze, Dr. Merach &c. We have also noted the different ways of interpreting the word *Saguna* and *Nirguna*. One calls God *Saguna*, and interprets *Nirguna* in undoubted and authoritative passages as meaning merely "*devoid of bad qualities.*" And in this sense *Saguna* must mean *full of bad qualities*; and yet this one will only call his God *Saguna* and not *Nirguna*; and he exhibits a clear prejudice against the word "Nirguna," thus clearly making out that his interpretation is after all only a doubtful expedient at avoiding an inconvenient corner. We have however referred to its techinical and original and philosophic acceptation, in that *Guna* means the *Guna tatwa* which is the name and characteristic of *Mulaprakriti*; and this *Guna* comprises the three *Gunas*, *Satwa*, and *Rajas* and *Tamas*; and *Saguna* accordingly means clothed with *Satwa* and *Rajas* and *Tamas*, gross material qualities, and *Nirguna* means freedom from these three qualities or gross material veilings; and the definition of God as *Nirguna*, and not as *Saguna*, does not therefore conflict with the literal and consistent acceptation of the two words, or our idea of God's Supreme Nature. By the way, an additional proof that our interpretation is correct is furnished by the fact that the Saguna Philosopher actually clothes his God with Satwa-Guna. Comparisons are generally odious, but where principles are at stake they cannot be avoided altogether; and we merely invite our readers' attention to the two descriptions of God-head, given in the appendix to Dr. Muir's metrical translations from Sanskrit writers, which are respectively summarised from the Swetaswatara Upanishad and Uttara-Ramayana. You may omit the names, for they are accidents due to our ancient religious history, and you may give the bare descriptions to our artist; and we have no doubt he will draw two totally different pictures. No doubt we admit their Saguna conception of God, and as for that any *bavana* of God serves the purpose of the aspirant after a higher path

to a great extent, on the well-known principle laid down by *St. Maikandan*, "*Choose the form which attracts your love most.*" But as we have pointed out already, we do not remember at times that this is only a form, a symbol and not the truth itself, that truth is beyond one's ordinary ken ("கண்முதற் புலனாற் காட்சியுமில்லோன்.—உள்ளத்துணர்ச்சியிற் கொள்ளவும் படான்."), and that yet this vision is possible ("கண்ணால் யானும் கண்டேன்"), ("புரையற் றிருந்தான் புரிசடையோனே") when leaving our feeling of 'I' and 'Mine' destroying and annihilating our *Pasu* and *Pasa* nature "ஊன் கெட்டு உயிர் கெட்டு—நான் கெட்டு" and assisted by His Supreme Grace ("அவனருளால்"), we reach the place of peace, Nirvana (Literally non-flowing-as air) (திரையற்ற நீர்போற் சிந்தை தெளிவார்க்கு).*

What we, therefore, here wish to lay down and impress upon our readers, is that, whatever names we may use, ("ஒருநாமம் ஓருருவம் ஒன்றுமில்லாற்கு, ஆயிரம் திருநாமம் பாடி நாம் தெள்ளேணம் கொட்டாமோ"—"Let us sing the thousand names of the One who has no name, no form, nothing"), and though we may accept this form and that symbol for worship and practice (Sadhana), yet we hold rigidly to the principle that God is not man, covered by ignorance and matter, and God cannot be born as a man and clothed with Prakriti qualities. The rigid acceptance of this one principle alone that *God* is *Aja*, (*cannot be born*) ought to distinguish and elevate the Siddhanta from all other forms of Religion. And the rigid acceptance of this one principle alone must prevent it from its degenerating into a superstition, and base idolatry, and man— and fetish-worship. One great obstacle to the due recognition of the excellence of the Siddhanta is the obstacle thrown by certain names. We use certain names as denoting God and as comprising the characteristic attributes which we clothe Him with. But how can we help it? We cannot forget our language, and its past traditions; we cannot forget our religious part, however we might try; and we cannot therefore coin new names, simply because some others want us to do so. And what need is there for doing so either? If we use certain names, they were so used by 90 per cent of the Indian population for the last 30 centuries, at least they were so used in the days of the Puranas and Itihasas, they were so used in the days of the Upanishad writers and they were so used in the days of the Vedic writers. And some of these Mantras and texts have been used in the daily prayer of everybody. The publishers of "The Theosophy of the Upanishads" recommend to us the following Mantra from the Taitriya Upanishad for our daily prayer.

"Satyam pranam Anantam Brahma Anandarupam Amritam *yad* vibhûti Shantam S*hivam*, Advaitam."

And what is there sectarian about the word "*Shivam*" herein? Even an Upanishad of the Type of Ramatapini has this text with the same word, (quoting as it does the above Mantra of course),

"*Shivam*, Shantam, Advaitam, *Chathurtam* manyante."

There is one thing about the word "*Shivam*". Sanscrit scholars say that the word in this form is not a neuter noun but simply an adjective, and accordingly translate it as *gracious*, *benignant* &c.; but it is remarkable that this word is always used in the Rig-Veda and other Vedas and Upanishads in conjunction with the word Rudra, Sankara, Bava, &c., and to denote the same personality and not any other. However this be, the word (சிவம்) is Shivam used in Tamil clearly as the neuter Form of Siva or Sivan (சிவன்), as Param (பரம்) of Para or Paran (பரன்), as Brahmam (பிரமம்) of Brahman (பிரமன்), with no change of meaning in either form. That this accounts for the frequent change from one gender to another in describing the Supreme Being, even in the same Mantra, as in the Swetasvatara, we have already pointedout. That all these names are also declinable in the feminine gender without change of meaning we have also pointed out elsewhere. Whether we say Siva, Sivam, or Sivah; Sankara, Sankaram, or Sankari; Paran, Param, or Parai; we denote the same Supreme Personality. We use these words and in these forms of gender, as these are all the forms or symbols we perceive in the material universe. To us, therefore, these names are mere names and nothing more; and we affix therefore no greater importance to one form in preference to another. Though Professor Max Muller would prefer to call God, in the neuter, "It" and think it a higher name, we are thoroughly indifferent as to calling the supreme, as *He*, *She* or *It*; and we accordingly with St. Manicka Vachaka praise God, as

* "Be still and know that I am God." Book of Psalms.

"பெண்ணுண் அலியெனும் பெற்றியன் காண்க"*

"Behold! He is the male and the female and the neuter."

These lines will be found repeated often and often in the Thiruvachakam, Devaram and every other sacred writing in Tamil. Can lines be quoted from writers of any other school? We dare say not. But the older Upanishads contain similar thoughts and that only proves our contention that the Siddhanta school but barely represents to day the oldest traditions and are the inheritors of the most ancient Philosophy. Of all Indian Preachers, it was the late Madakandana Venkatagiri Sastrigal that used to dwell on this universal aspect of the Siddhauta in respect of naming Him as 'He' 'She' and 'It' and he used to point out that all names of Siva are declinable in all the three genders without change of meaning, whereas other names do not admit of this change, and even if they do, the word is meaningless or means something else. We do not know why some people prefer the neuter form to the masculine or feminine, when in fact it stands to reason that the male and female represent in each the perfection of organized and organic form, much more so than the neuter forms. If by calling Him,† 'It' we mean to emphasize that God is sexless we must also insist that God is genderless and that he cannot be spoken of in the neuter gender. And the phrase, "அவளவது" 'Sripunnabhunsam,' 'He, She, It,' has become a technical phrase with us (see first sutra of Sivagnanabotham) to mean the whole of the material manifested universe and its various froms; and when naming God with words and forms borrowed from matter, we cannot avoid using these words. But then, the difference between principle and symbol, truth and dogmatism, has to be perceived. We tried to make ourselves clear about this distinction about the "Soham or Tatvamasi" doctrine in our last; and in the subject we have been elucidating above a similar distiction has to be perceived. One says, 'address God always as He'; and if you call him, 'It,' he says you are addressing a cold abstraction. Another claims to have reached a higher Philosophy by refusing to call Him, 'Him' and by calling Him 'It.' Both seen to think that there is something degrading in calling Him as 'She.' But the feeling which induces the European to lift the female to almost divine honors, and the tenderest and most passionate of all our emotions which cling round the word 'mother' ought to enable one to realize our ideal of God as the 'Divine Sakti,'* One who, St Manicka Vachaka says, "is even more loving than my mother." ("தாயிற் பெரிதும் தயாவுடைய தம்பெருமான்"†).

Where of course, the truth is seen, there will be no more room for ignorant dogmatsim, and any and all these modes of address will equally be acceptable to Him, if instead of uttering those bare words, we put into them, such love as will "make our bones melt," and such as is described by our own Saint, in his "போற்றித்திருவகவல்" "Pilgrim's Progress". (p. 101. S. D. Vol. I.)

We began our article with the object of quoting from our Lord Manicka Vachaka some passages in which he addresses the supreme as "Sivam" in the Superlative Neuter of Prof. Max-Muller and the forgoing remarks will be sufficient to iutroduce those passages.

"சிந்தனைக்கரிய சிவமே போற்றி."‡ p. 25.

"Praise be to "*Shivam*" beyond reach of thought."

"அன்பருள்ளாம் சிவமே." p. 26,

O *shivam*! who dwells in the heart of those who love Him."

"அரிக்கும் பிரமற்குமல்லாத தேவர்கட்கும்
தெரிக்கும்படித்தன்றி நின்ற சிவம்." p. 12.

"*Shivam* which stood unperceived by Hari, and Brahma and other Gods."

* And yet consider the following lines from the same 'utterence.'

அச்சன் ஆண்பெண் அலியா காசமாகி
யாழலா யந்தமா யப்பால் நின்ற
செச்சை மாமலர் புரையுமேனி யெங்கள்
சிவபெருமான் எம்பெருமான் தேவர் கோவே."

My Father! He became man, woman and hermaphrodite, the Akas, and Fire and this final Cause, and transcending all these forms, stands The Supreme Siva of the Body glowing like the Flame of the Forest. He is my Lord and the King of Gods-

"பெண்ணாகி யாணாய லியாய்ப் பிறங்கொளிசேர்
விண்ணாகி மண்ணாகி யித்தனையும் வேறாகி
கண்ணார முதமாய் நின்றான்."

"He became, 'He' and 'She' and 'It' and the Earth and Heaven and is *different from all these* and stands as my dear Blessedness."

† The genius of the English Language, reflecting as it does the Christian Religion does not allow us to call God, except in the masculine, though of course we have heard that they do not name to say that God is a male like man.

* Mrs. Flora Annie steel speaks of Uma-Himavati as the emblem of perfect wife-hood, mother-hood and mystical virginity.

† Consider the following lines also.

"அன்னை யொப்பாய் எனக்கத்தன் ஒப்பாய் என்னரும் பொருளே"
"தாயே யுன்றன் அருளடைந்தேன்"

‡ We give the references from the well-printed and neat edition of Kanchi Nagalinga Mudaliar, 45, Bairagimutt lane, Madras.

"நாமொழிந்து சிவமானவா" Ibid.

"Losing one's 'I'ness, became *Shivam*"

"தித்திக்கும் சிவபதம்." p. 119.

"The sweet *shiva Padam*" (*The Mahat padam of the Upanishad.*")

"சிவம் வேண்டார்தமை நாளும் தீண்டேன்." p. 125.

"I will not touch those who love not *Shivam.*"

"சித்தமல மறுவித்துச் சிவமாக்கி யெனையாண்ட
அத்தன்." p. 153.

"My Father who took me to His embrace by making me *Shivam,* after cleansing me of my sin."

These are only a few out of a vast number, and this description is found also in the Devara Hymns and other sacred writings. Probably, if this aspect of Siddhanta had been present to the mind of Prof. Max Muller when he wrote his introduction to the Swetaswatara Upanishad, in refuting the argument that the Upanishad was a sectarian one, need not have gone to the extreme of trying to establish an illusory identity between a Nirguna and a Saguna God. For we do not, at any rate, accept the Saguna God as God, the Supreme at all; for the Saguna God is only a god in name, but a Pasu or soul in reality. And we here come to a great fallacy which is the source of a very grievous error. The error consists in interpreting such words as Iswara, Maheswara, Parameshwara, Isa, Isana, Mahesa, Deva, Mahadeva, Hara, Rudra, Siva, Purusha, wherever they occur in the Upanishads, Gita &c. as meaning the lower or Saguna Brahman, and seemingly because these names are applied to a God who is one of the Trinity or Trimurtis, Brahma, Vishnu, and Rudra. But any ordinary student of the Saiva Siddhanta will perceive that the God they worship is not one of the Trinity though called by the same name and that their system, speaks of Him as the *Thuriyam* and *chaturtham,* both meaning fourth, and these thoughts can be piked up from the most ancient and the most recent books in Tamil and in Sanscrit. The typical passage in the Upanishads is the one in the Atharvasikha.

Dhyàyeethèsànam pradhyàyithavyam, Sarvam idam Brahma Vishnu Rudrèndràs thè sarvè samprasùyantè sarvàni chèndriyanicha saha bhutais, nakàranam Kàranànàm dhàtà dhyàtà Karanahtu dhyèyas, Sarvaiswarya Sampannas Sarvèswaras Sambhuràkasa madhyè .... Siva éko dhyéya: Sivankara: Sarvam annyat Parithyaja Samàpta atharvasikhà.

The first cause, the possessor of all Prosperity, the Lord of all, Sambhu; He should be contemplated in the middle of the Akasa &c., &c.

"Adore the most adorable Isana. Brahma, Vishnu, Rudra, Indra and others have an origin. All the senses originate with the elements. The first cause and cause of causes has no origin. Taking another book at random, say the Mahimnastotra, which is reputed to be by a very ancient sage, in praise of Siva, we come upon the following passage also.

"The mystical and immutable One which being composed of the three letters, A. U. M. signify successively, the three Vedas, the three states of life (awaking, dreaming and sleeping), the three worlds (heaven, earth and hell), the three Gods (Brahma, Vishnu and Rudra), and by its nasal sound (ardhamatra) is indicative of thy fourth office as Supreme Lord of All, (Parameshwara) ever expresses and sets forth thy collective and single Forms."

And we to day only propose to quote similar passages from only one book and that the Tiruvachakam.

The first passage is the one occuring on p. 26, which we have already quoted in reviewing the minor Upanishads. Lest that the 'three' in this verse may be taken to mean Brahma, Vishnu and some other God than Rudra, our saint himself expressly sets forth his meaning more clearly in the following verse.

"தேவர்கோ அறியாத தேவ தேவன்
செழும்பொழில்கள் பயந்துகாத்தழிக்கும் மற்றை
மூவர்கோ னாய்நின்ற முதல்வன் மூர்த்தி
மூதாதை மாதாளும் பாகத்தெந்தை." p. 32.

"Him the God of Gods not perceived by the king of Gods (Indra),* Him the supreme king of the other Triad, who create, sustain and destroy the worlds. The first Murti, (the manifest God)† the Great Ancestor, my Father who consorts with the divine maid. Consider the following passages also.

முன்னோனை மூவர்க்கு முற்றுமாய் முற்றுக்கும்
பின்னோனைப் பிஞ்சகனைப் பேணுபெருந் துறையின்
மன்னோனை வானவனை மாதியலும் பாதியனை."

"Aim, *The more ancient than the Triad,* The End (of all things), and yet one who lasts behind all things, the one with the braided hair.‡ the king of our loved

* Like ghee in butter milk, after churning with knowledge and love.

† *c.f.* the story in the Kenopanishad about Indra and other Gods being unable to know Brahman and being taught by Uma Himavati (God's grace) about the Supreme Brahmam.

‡ Kapaidin of the Rig-veda.

city Perundurai, The Heavenly God, and the consort of Uma."

பூவேறு கோனும் புரந்தரனும் பொற்பமைந்த
நாவேறு செல்வியும் நாரணனும் நான்மறையும்
மாவேறு சோதியும் வானவரும் தாமறியாச்
சேவேறு சேவடிக்கே சென்றூதாய்கோத்தும்பீ.

In the following passage, He is identified with the Triad, in the same way as He is often identified with all the works of His creation, Earth, Air, Water &c, though those very passages say at the same time that He is not to be identified with the creature and created things, a doctrine which clearly cannot be mistaken for Pantheism. As a Christian writer points out, the Doctrine of Immanency of God in all nature is quite consistent with our idea of the Transcendency of God.

" யுருமூன்றுமாகி யுணர்வரிதாமொருவன்." p. 79.

" He became the *Triple Form* (of the Triad), and yet remained the one who could not be perceived by the mind."

" முந்துநடுவு முடிவுமாகிய மூவறறியாச்
சிந்துரச்சேவடியான்."

" Himself the Beginning. the middle and the end, Him whose beautiful "*Mahat Padam*" could not be perceived by the *Three.*" Also the following passages.

யாரூரன்
செம்பெருமான் வெண்மலரான் பாற்கடலான்,
செப்புவபோல் எம்பெருமான் தேவர்பிரானென்று, p. 91.

" He of Arùr, whom even Rudra, and Brahma and Vishnu, praised as ' Our king, the King of Gods."

" முந்தியமுதல் நடுவிறிதியுமானாய்
மூவருமறிகிலர் யாவர்மற்றறிவார்." p. 95.

Thou becomest the Foremost, the Beginning, the Middle, and the End and wert not understood by the Triad, and who else can know thee."

" முழுமுதலே, யைம்புலனுக்கும் மூவர்க்குமென்றனக்
வழிமுதலே." p 97. கும்,

The Impartite First, the First cause or source of the five senses, (the material universe), the *Three Gods* Triad, and myself (Soul)."

" தேவதேவன் மெய்சேவகன் தென்பெருந்துறை நாயகன்
மூவராலு மறியொணு முதலாயவானந்த மூர்த்தியான்
யாவராயினும் அன்பரன்றி யறியொணுமலர்ச் சோதியான்,
தூயமாமலர்ச்சேவடிக்கணஞ் சென்னிமன்னிச்சுடருமே."

(" God of Gods. God of Truth, The Lord of South
Perunturai
The Lord of Bliss, The first cause whom the Three
cannot know,
The Glorious one whom none can know save those that
love.
His pure bloom-like feet my head does seek and glorify.")

" மூவரு முப்பத்து மூவரு மற்றொழிந்த
தேவரும் காணுச் சிவபெருமான்—மாவேறி
வையகத்தே வந்திழிந்து வார் கழல்கள்
வந்திக்க மெய்யகத்தே யின்ப மிகும்.

(" The Lord Siva, unknown by Devas all,
The Three and Thirty-three—
He that rides the Bull—
His holy feet if here we seek and praise,
Our bliss will sure increase.")

Yes, nothing can be truer than the thought expressed in this verse.

The Highest conception that we can ever reach of God, describing as it does His inmost nature, and of course the only way we can know Him, is that god is Love and Blessedness. *Shivam.**

And such a great scientist as the late Prof. Romanes has asked with truth:—" What has all the science or all the philosophy of the world done for the thought of mankind to be compared with one doctrine 'God is Love'."

"PURRAPORUL VENBAMALAI."

(*Continued from page 229.*)

§ 4. *Omens.*

This speaks of *omens* which are continually referred to here.

VERSE 4.

" In the little town encircled with barriers, at eventide, while our people stand around with clasped hands, she [the wise women of the village] speaks, and would say, ' Bring forth toddy from the jar in the stand'; but really says, ' Bring the large-eyed cow from the shed.' Therefore, O thou who bear'st the bent bow in thy mighty hand the victory is ours. "†

§ 5. *They go forth*

The raiders armed with bows, and so styled in Tamil, ' Ploughmen of the Bow' (cf. *Kurral*, 872), go forth through the stony wilderness to the hill fortress of those whose cattle they are bent on carrying off.

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* The word *Nandi*, a favourite word with St' Tirumûlar and others means also literaly the Blissfull ; and our readers have to consider why we now call the Great Bull (Pasu) in front of God by the same name Nandi.

† Here தொழு= 'stand,' or ' cowshed' குடக்கள்=' toddy from the jar,' or "large-eyed"; and for கீ they heard ஆ=' cow' : so she seemed to say, ' Bring the large-eyed cow from the fold,' The sybil seemed involuntarily, by the mistake of a letter (ä for î), to urge them to the raid.

VERSE 5.

"Like death's satellities, bearing the curved bow in their left hands,
followed by flocks of vultures they go forward!
Their minds fixed on the station where the herds of cattle are found,
they make for the hill whereon the long *bambùs* wave."

§ 6. *The Scouts.*

The raiders send forward trusty spies to ascertain the precise position of the bell-bearing herds, and the number of the warriors to whom these belong.

VERSE 6.

"Our friends have gone forth in the deep darkness to ascertain,
the place of the herds, and their number, and the hosts of the bowmen who defend them, O eagle-eyed warrior king,
with honey-dripping wreath, and hero's jewelled anklet deckt!"

The raiders lie hidden in the dense jungle at the foot of the hill, while the scouts make their way through the darkness up the gorge, to spy out the dwelling-places of those against whom the foray is made.

§ 7. *The Fort Surrounded.*

The raiders surround their enemies fortified dwelling on the crest of the hill, and set guards to prevent egress on every side; and this is done in the silence of the night unknown to the unsuspecting objects of the attack.

VERSE 7.

"None from hence shall scape! Like fires of the day of doom
the enemy came forth at dawn. Their power is spent.
The stealthy marauders have surrounded every part:
none of the beleaguered ones shall issue forth."

After a short but fiery contest the attacked have retired within their stronghold, which is straitly besieged.

§ 8 *The Storming of the Hill-fort*

The raiders, urging on their swift-footed horses and bearing aloft their bent bows, storm the fort, which is soon enveloped in flames.

VERSE 8.

"Hate lends them help; while fierce fire rages they shout;
they rush on regarding no obstacle! In the broad daylight
those fall that living never knew defeat! With jewelled anklets' sound
and deadly bows the raiders storm the mountain fort."

§ 9. *The Seizure of the Cattle.*

Having overcome and taken the stronghold, the victorious heroes seize the whole herd—bulls and cows and calves.

VERSE 9.

"Like a congregation of spotted tigers, in the town
in midmost of the *bambû*-encircled upland plain
they take possession of the assembled herds, and round about
stand steadfast to repel all who would set them free."

§ 10 *The Fight around the Herds.*

Now muster on all sides the clansmen of the attacked people wearing wreaths of *Karanthai* (கரந்தை, a species of *Basil*, bearing a dark purple flower). This wreath is worn by the bands that come forth to rescue the stolen cattle and repel the raiders. The whole subject is more fully treated in the second *Padalam.*

VERSE 10.

"Those, who came to retake the herds from the raiding host, have fallen;
the vultures have swooped down upon the corpses of the slain;
their dark clouds are like those of the arrows reeking with blood,
that the foeman, fearful as those of the cruel bowman death, have sent forth."

§ 11. *The Cattle driven of over the Wolds.*

The raiders, to elude pursuit, drive of the heard quietly through wild unfrequented paths.

VERSE 11.

"'Let the cattle graze, and rest awhile in quiet companionship':
thus spake the bow-bearing, jewel-ankleted hero, though he saw
the rescuing host rushing after, like water from a lofty hill;
and so they paused under the shadow of the mighty crags."

§ 12. *The Raiders' Return.*

The relatives of the raiders rejoice at the return of their hero with the spoils.

VERSE 12.

"First come the cows with their hanging dewlaps;
then come the bulls with their black masses of hair.
The warlike drums sound out, and the wood land maids
who feared for their loved ones hail the signs that show them safe."

§ 13. *The Spoil brought home.*

While the drums sound out, and the whole town is in a state of eager expectation, the raided herds enter the village enclosure.

VERSE 13.

"The hero's spouse, with shining rows of teeth and rare beauty,
sees her hero crowned with wreaths midst which the beetles hum!
Her heart swells with gladness as she beholds the herds
with tinkling bells filling the open spaces of the village."

This is sung of in P.N.N., 262:—

" Bring out the buried *toddy*; slay the rams;
in *pandál* thatched with green leaves, with slender (*bambu*) posts,
lavishly strew fine sand from river-bed!
My Lord, who first led the charge against the foeman's van,
comes home in rear guarding the captured herds;
his faithfull comrades march, more wearied than himself."

This is a song of Madura. Did even the Pándi kings indulge in these sports? See also P.N.N., 297.

§ 14. *Division of the Spoils.*

The raided herds of cattle are distributed among the successful soldiers according to each one's deserts.

VERSE 14.

" To those who overcame with their glittering swords,—
to those who sought out as spies, and brought back the tale,—
to the skilful ones that interpreted the favouring omens,—
they divide the herds of cattle in the little town."

§ 15. *The Feast.*

The warriors with jewelled anklets, that tinkle as they walk, drink 'toddy,' and dance rejoicing.

VERSE 15.

" The aspect of the maidens, sweet of speech and fair as *Lakshmi*,
fills with pleasing pains the warrior's soul!
The gladness of the intoxicating draught departs, as does the anger against his foes from out his soul.
Love is lord of all."

§ 16. *Gifts.*

The spoils acquired in the raid are lavishly bestowed on all that ask.

VERSE 16.

" The wealth brought back from the battlefield by the warriors
that flinched not in the strife, but bent their bows,
has become the price paid for the fiery drink
by musicians, drummers, singers and singing women."

§ 17. *Extra Rewards.*

To those who as scouts explored beforehand the scene of the fierce strife they give more honour than they take unto themselves.

VERSE 17.

" To those who feared not death, but night and day
explored the battlefield, spied out, and brought us news,
some gifts beyond those given to others surely is due,
O warrior wielding the keen dart, that slays the fiery foe!"

§ 18. *The Favourable Prognosticators.*

Some reward is given to those who faithfully expounded the lucky signs.

" When we went forth with minds intent upon our foemens herds,
these made plain the favouring signs, and sounds that gave us heart;
think not of what is strictly due as their share; to each give
four cows, with udders large, distended with milk!"

§ 19. *The Drummer.*

" The virtues of the old man who beats the drum, according to ancestral custom, for the jewel-ankleted warriors, are celebrated.

VERSE 19.

" For my grandsire's grandsire his grandsire's grandsire beat the drum! For my father his father did the same;
so he for me. From duties of his clan he has not swerved:
Pour forth for him one other cup of palm-tree's purest sweetest wine!"

The following song (P. N. N., 290) illustrating the section is attributed to the ancient poetess Avvaiyâr:—

" O king, whose chariot drawn by angry elephants
is foremost in the fray, pour out for him the palm-wine.
His father's father, in fierce fight, when spears flew thick,
died tenacious as the workman's pincers,
defending the king, thy father's father!
He, too with valour filled, instinct with glory of his race,
shall, like palm-leaves that screen from sun's fierce rays,
hide thy head from the spear hurled at it."*

§ 20. *The Demoness* Kottavai.

Here they celebrate the never-failing grace of her who protects the warlike host, whose glory never grows dim.

VERSE 20.

" Her beauteous banner bears the lion's form. Her hand
the golden parrot grasps and bounding stag.
A countless host of demons round her press—great Kottavai!
When we designed the attack on the foeman's fort,
she went before our host, and made foes flee!"

§ 21. *The Devil-Dance.*

The damsels, with flawless jewels decked, dance the mystic dance with Vélan,† now the deed is done. This is called the Vallai Dance.

VERSE 21.

" Did the black-throated One behold, he would rejoice;
it is the dance performed for the dart-hurling *Murugan*
by warrior, and by jewel-bearing lovely maid,
with fragrant garlands dight."

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* " He will cover thy head in the day of battle.

† *Velan*=spearman

The following (P. N. N., 257) gives a portrait of the leader of the cattle-raid. It is somewhat confused, but belongs to the VEDCHI Padalam:—

CALL THE MILK MAIDS !

" Softly he treads as though pebbles were in his sandals;
huge his paunch and broad his chest,
bright his eye, and beared bristly as the mountain-side,
his cheeks hang down like dewlaps !
Who is this that thus cometh with his bow? A fearful sight!
Look close, he doth not come from far;
he is not one whose fort is in the wilderness.
At early dawn he watched the course of the foeman's herds,
pointed them out with his hand, numbered them,
and with his bow drove off the would-be rescuers!
The herd is large, but what the gain
if those who milk with white large-mouthed vessels,
and who churn, are not at hand."

These twenty-one verses from the whole *Padalam* commemorating the incidents of the cattle-raid.

PADALAM II.

THE *Karanthai* WREATH, OR THE RESCUERS.

This is a wreath of *basil* or *tulaci*, a sacred plant of several species having dark purple flowers' contrasting with the bright crimson of the *Vedchi* of the former *Padalam*. This *Karanthai* wreath was worn by those who went forth to oppose the raiders and rescue the herds. In P. N. N. there are eleven lyrics referred to this *Tinai*.

§ 1. *The Karanthai.*

Here the owners of the herds with their chaplets of dark purple flowers rush forth to the rescue.

VERSE 22.

" The crowding warriors crown their heads with garlands of *karanthai*,
and go forth to rescue the herds the foeman drives away;
as though one should bring back the souls of dwellers on earth
begirt by the sounding sea, after death has devoured them."

§ 2. *The Summons.*

The people whose herds are being driven away are bidden to relinquish their occupations and haste to the rescue.

Verse 23.

" The jewel-ankleted heroes, the fierce bowmen,
they who wield the spear, men terrible to sight, who fear not
death in their fierce anger,—all hear the sound of the drum,
and go to rescue the flocks which the vedchi-chapletted have carried off."

§ 3. *The Rescuers on the Track.*

Only those unfit for war remain in the town; the rest, boiling with fierce wrath, follow the track of the raiders.

Verse 24.

" The conch-shell sounds, with the mighty horn, and instruments of music;
adorned with peacock feathers, and roused by the roll of the loud drum.
The *Rescuers* arise, and over the fiery desert make their way,
following the tracks of the cattle,—spears glistening like the sun."

§ 25. *The Doubtful Fight.*

They draw near the raiders, surround them, attack them with fearful energy, and a battle with many changeful fortunes is fought.

Verse 25.

"Like a multitude of tigers or lions or warior-elephants,
full of power and wrath and honourable shame and glorious resolve.
they shout, and hasten on, as they hear
the raiders' defiant cry;—and so the battle rages."

The following sections of this chapter speak of the glory of the individual heroes on either side. They fall fighting to the last full of enthusiasm. But we shall henceforth content ourselves with a few specimen verses.

§ 13. *Glory of the King,*

The praise is sung of the *Maravan* king, a valiant swordsman.

Verse 34.

* * * * *

"They *truly live* who yield their lives fighting against the foe in the fierce battle amid the flash of swords and the whirling of the spear!"

§ 14. *The Heroic Race.*

The praises of the heroes of tried valuor and of ancient race.

Verse 35.

" The men of ancient race that appear foremost in the fight
wielding their swords; who stand as, in the universal deluge, some mountain-top rises firm amid the flood;—
what wonder if their glory lives when all falsehoods have passed away!

Thus ends the chapter of the *Rescue.*

We have seen that many of the lyrics in the *Purrananuru* seem to have been composed from the hints given in these verses; or it may be that from those lyrics this

more systematized work has arisen. Certain it is that they are closely connected, and must be studied together. Thus P.N.N., 259, evidently refers to an incident in the attemted rescue. The rescuers are in sight of the raided flocks, but the raiders themselves are not seen; the bard cries out to the angry pursuers :—

"See'st not the ambushed Maravars with well-strung bows,
hid in the jungle vast amid the leafy trees,
who while the raided cattle move, move not with them!
Stay, stay, all honour to thy glorious soul! O thou
whose foot the hero's jewelled anklet wears, by whose side
glistens the sword resplendent, whose steeds,
quivering with eagerness, shake like the priestess' frame
before the demon shrine, when *Murugan* inspires her soul!

Here we have an instructive glimpse of the current demon worship, with the agitated priestess dancing wildly before the image of the hill-god. This may be seen daily even yet in the South.

Cattle-lifting is a chief topic in all these poems. It was the begining of warefare: the *Raid* was followed by the *Rescue*, and these by the organized *Invasion* of the enemy's country (for which another wreath was assumed) This led to the systematic *defence*, and the defenders assumed a different wreath. The siege and protection of forts each demanded its appropriate garland. Then came *war in general* and for that another wreath was borne. And finally, the victors who had gained *supremacy* had another wreath, which they wore as the proud token of their victory. Thus our work relates to the expeditions in which these eight different chaplets were worn by the combatant. Some interesting chapters follow in which kings and their attributes, and miscellaneous matters connected with life of the people, are illustrated. It is from these as has been said, that the authors of the Kurral, the Naladiar, and other lesser poets drew much of their material. It must be evident, therefore, that in many respects the work we are now concerned with is an introduction to almost the whole of the genuine poetry of the Tamil language.

The thorough exposition of these chapters, which reveal to us the south Indian primitive tribes making war with one another from their ill fortresses, would require a volume. It must be remembered that in those days there were three great kingdoms of the south—the Pandian, with Madura as its capital; the Cera, with Karur as its centre; and the Chola dominion, with Urraiyur as its chief town. (See my Naladiar, p. 414; verses 240–3). But besides these, almost every little hill had its chieftain who sometimes considered himself subject to one or other of the great powers, but generally was independent, and sometimes even fought against them. These petty chieftains were for the most part of lower caste, if indeed caste distinctions was really recognized among them. In the greater kingdoms Brahmanical influence was predomimant, and was gradually leavening the whole South.

The chief tribe of what we may call the aborigines were the Maravar, or 'men of violence,' as the name signifies. They often fought as mercenaries in the armies of the greater kings. They still form a very great part of the population of the extreme South, and have no small share of the rude qualities of their ancestors.

The Demoness whom they worship was called *Kottavai*, 'the Victorious One' [in Malayâlim, Kotti]. She was evidently the object of worship among the oldest peoples of the South, and she is the great Demoness whose worship is performed under many names in the Devil temples which are still found in every southern village. The Brâhmans have transferred her attributes to Uma, the wife of *Siva*, and call her *Durgâ*, with whom she is now quite confounded.* There was also a divinity, the Hill-god of all the South, who is represented as being the son of *Kottavai*. His name is *Murugan*, 'the Fragrant One.' And he has been received into the Hindu Pantheon and invested with the attributes of *Kârttikêyan*, the warrior son of *Siva*, and is so regarded by nearly all the rural tribes. Originally it seems quite certain that he had nothing to do with the Brâhminical deities. The student who would form an independent opinion on these subjects must read these verses in the original, comparing them with the *Purra-nânnûru*, and with the *Tol-Kâppoyam* (*Porul*, 56–60), and with chapter 1 of the *Pattu-pâttu* ('ten lyrics'). Good editions of all these have been issued by *Saminathaiyar* and *Tamotharam Pillai*, veteran scholars, whose learning and industry are worthy of all praise. Of these works it is hoped that some account may hereafter be given. The dances in honour of these divinities, and especially of *Murugan*, are many, and are still performed. The late lamented *Sundaram Pillai*, in an article published in the *Madras Christian College Magazine*, March 1891, has given an exceedingly interesting account of the *Pattu-pâttu*, and he says: "It seems not altogether impossible that *Murugan* was originally a Dravidian deity; and that in the course of time, when Aryan civilization found it expedient to adopt the cult of the independent nations over which it came to exercise its influence, a place in the Purânic mythology was found for the war god of the Tamils, as transformed and embellished by Aryan genius; just as in more recent times Buddhistic institutions and even Buddha himself, under the name of *Sasta*, came to be absorbed into Brâhmanism."

Perhaps one of the most remarkable 'developments' that can be found anywhere is that of the idea of this Devil-dance as seen to this day in the South, into the really beautiful idea of Sivan's mystic dance giving life and blessing to the whole created universe. This, most undoubtedly, is the origin of the dance in Tillai. [See *Nal.*, 16.]

(*To be continued.*)

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* The whole history of the myths connected with *Durga* and many kindred subjects should be studied in Muir's "Sanskrit Texts," vol. iv, with references to the very complete index.

VACCINATION BY ANCIENT HINDUS

[*By* LIEUTENANT-COLONEL W. G. KING, I.M.S.]

In response to Surgeon-General Sir Charles Gordon's invitation, conveyed in your issue of the 25th instant, I furnish the following note:—The quotation given by the *Madras Courier* was acknowledged by it as derived from the eighth volume of the *Asiatic Journal*, 1819. This has, at intervals, been circulated by the lay and medical Press. It was this quotation which first attracted my attention to the connection of the Hindu with vaccination, some years back. Since then I have never missed an opportunity of consulting Sanskrit scholars on the subject, and have had such copies of Dhanwantari's works as are available in this Presidency perused, on my behalf, by various Native gentlemen. The difficulty attending the task of finding such a quotation will be readily understood. The nearest approach to settling the origin of the quotation was obtained lately when in hunting for Sanskrit references for plague one of the Native gentlemen kindly helping me stumbled across the exact words quoted by the *Madras Courier*. These are contained in a Sanskrit work entitled "Ayurveda Vijñana" compiled and published by Kaviraj Binod Lal Sen. The compiler adds, after quoting the passage, (page 481), that he obtained it from Dhanwantari's "Sacleya Gvanlum." The following is the extract, as given in the *Madras Courier*:

Dhe'nu stanya ma' suchi va Naranan cha ma' siechica.
Taj jalam I ahumu at cha sastraa tena grihitavan.
Bahumule cha sastrani ract 'otpatti carare cha,
Taj jalam racta militave spotoca jwara Samb havet.

Translation:—

"*Take the fluid of the pock on the udder of the cow*, or on the arm between the shoulder and elbow of a human subject, on the point of a lancet, and lance with it the arms between the shoulders and elbows until the blood appears; then mixing the fluid with the blood, the fever of the small-pox will be produced."

The date of publication of the work I have mentioned is 1750 of the Christian era. It may, therefore, have been the source of information of the writer in the *Asiatic Journal*; but if he got it direct, as suggested in the context of his communication, it gives additional testimony to the passage existing in the original works of Dhaunwantari. Sir Charles Gordon draws attention to the distinction between vaccination and inoculation. It will be seen that true vaccination—involving the use of animal lymph—is referred to in the text, and, if the extract be genuine, it clearly proves that Jenner's discovery of vaccination had been forestalled by the Hindus. I would take this opportunity of asking Sanskrit scholars to aid me in establishing the fact, and should be glad to receive any communication on the subject. To be able to claim that an operation which has done so much to save from death and suffering was recognised in Ancient India, is a matter that should appeal to every Indian proud of his country's former progress and civilisation. As to inoculation proper I made enquiries a few years back with the object of comparing the duration of protection afforded by small-pox inoculation, vaccination, and natural small-pox, respectively. I gathered details of cases from members of Hill tribes confined in the Vizagapatam Jail, and from Shans and Burmese in the Mandalay Jail. The records of vaccination of the prisoners were carefully searched; results were verified in each case; and were vaccination had not been effected this was carried out by me, and the result recorded. Enquiries were made as to attacks from natural small-pox after inoculation. The statements received from uneducated men of the classes named were probably not exact but presumably contain some approach to the truth. At Bangalore, 56 sepoys, with well marked signs of small-pox, were also vaccinated by me. The following results were obtained:—Of the total number of 976 cases that were enquired into, 880 had been inoculated under 15 years of age; of these, 5·6 percent, admitted having been attacked with small-pox during adult life. 94 persons had beed inoculated when above 15 years of age: of these, 3·2 per cent, had been attacked during the subsequent years with natural small-pox. 313 persons who had been inoculated when below 15 years of age were vaccinated in adult life, with a success rate of 80·3 per cent. Of those who had been inoculated when above 15 years of age, the vaccination success rate was 81·8 per cent. The Sepoys above mentioned yielded a vaccination success rate of 75 per cent. About the same time (1891-92) I called for information respecting methods pursued for inoculation in the Vizagapatam District. One of the best replies I received was from Hospital Assistant V. S. Arunanunthum (No. 236) which I quote at length, as likely to meet Sir Charles Gordon's requirements:—

The inoculators are Orya Brahmins, inhabitants of Orissa; by profession they generally are physicians, tracers in silk cloths and coral, witchcraft, &c. No fixed rule is enforced amongst them as to the systematic working of the business: thus, the collection of lymph, its preservation, and the mode of operation differ from each other; but the theory of inoculation as a religious affair is unanimous. Hence the inoculators as a rule, begin the process of operation with religious ceremonies, and this they continue till they quit the habitation. The ceremony means the installation of the goddess called Khali, or Devi, or Sakti, in a secret place. Here they make poojah and offer her flowers, Dupam, fruits, sweets cakes kunkamum, rice coloured with saffron, and sacrifice of fowl sheep, pigs,

buffaloes. I never heard one saying that he used any medicine for any ailments that may be brought on by inoculation; but all that he does is the distribution to the patients of the sacred articles such as dholl, Bengal gram, saffron-coloured rice, etc., which were offered to the goddess, and at the same time advises, dholl and rice cooked and to rub their body with saffron, neem leaves. He also by pretension makes the people to believe that the goddess personally appears to him, and she is in his command and he can do whatever he wishes to do with the power of the deity. Hence the Telugu proverb goes to say—the pronunciation of the goddess—" Vandina kundalonu vanduthanukani Oddyvadu potu nanu varalanu."; that is "I can rather cook in a vessel that was once used, but, I will not bear the lance of Orya." The literal sence of the proverb is this small-pox will never appear on a person inoculated though it may on a person who had once been attacked with small-pox. For the above reason, people, offer every comfort possible to the inoculator, and easily, yield to his commands and threats; thus he makes a good purse.

I now beg to attempt to answer the question how the inoculator procures lymph at the first start. I was told that he tries to get a supply directly from a natural small-pox eruption by feigned means, and uses this lymph on two or three cases only. This statement is supported by the(I) general belief that the first case he operates is sure to end fatally, as the people suppose that these cases are intended by the inoculator as a sacrifice to the goddess; (2)he starts this business where there are cases of natural small-pox (3) an eye witness who is a Orya man who saw him (the inoculator) actually taking lymph from a natural small-pox case. Subsequently the inoculator collects lymph from the inoculated eruption—this he continues from time to time till he retreats. This statement is supported by (1) two eye-witnesses and (2) the general belief that the operation gradually fades in its virulence, and thus the death rates also lessen. No one could mention the fixed day on which the lymph is taken and none can tell if they collect lymph from any selected cases only. Judging from the different statements heard from men who actually witnessed and also who heard what others have said, I formed an opinion that the lymph is taken from any case that can be easily obtained, and most commonly from the poorer clases, who have no voice in the matter, and it is taken at the pustular stage. Two eye-witnesses describe the lymph as semiconsistent, yellowish green, emits offensive odour. The inoculator is always supposed to have been using lymph. This is explained (1) while he is employed in one village he makes bargain with another and fixes a day which conveniently suits him for the preparation of lymph to be used, and as soon as he receives lymph supply he shifts his abode where he was previously engaged; (2) all the children are inoculated at one time in each village. One-eye witness states that before the inoculator quits the village, he gathers lymph from the inoculated eruption which is full and large size of persons of the poorer classes. Lymph is collected by making small punctures over the eruption and the lymph is soaked with cotton and squeezed in a receiver, the lymph being preserved and carried about in no fixed utensils. Fish shells, thin bamboo tubes, tin cases, ect., are used. When the lymph gets any way dry I was told that they add a little cow's milk to moisten it. The modes of operation are (1) scarification by an instrument resembling exactly the nail cutter of a native barber; (2) puncture by needles. This may be explained (1) by five eye-witnesses, of whom three speak of scarification and two of puncture. The scarification is made for a length of about $\frac{1}{6}$th of an inch, skin deep and then the lymph is applied with the same instrument. The puncture is made in a circular spot about O size as if tattooed and afterwards the lymph is applied! (2) by the personal examination of the scars of inoculation as to the shape, shows that they differ, some being shaped circular and some oblong."

Other replies received showed that scrabs rubbed up with cow's milk were at times employed by Orissa Brahmins; that lymph is selected " from mild cases; that " lymph is taken after observing one or two eruptions subside on the face; that eruptions found on the smooth skin, but not on the joints, are pierced with the pointed head of a paddy corn, and the inoculator is said to carry the lymph in cotton." The general opinion was that death resulted in about 2 per cent. of the cases, and that about 5 per cent. of the inoculations had the disease in a severe form. I have only found one instance of a Chinaman. I do not remember whether he bore marks of inoculation. The description of the process, is recorded in my notes, would show rather that natural infection had been imitated than that inoculation had been attempt; yet the Chinse are understood to have used inoculation proper from very remote periods. The method described by this man was that small-pox scrabs were preserved dry in a vessel. When required for use they were mixed with a few drops of blood from the tips of the operator's fingers, and the mixed product has blown into the nose of the subject by means of a brass tupe. With the Burmese and Shans, lymph is used when available during prevalence of small-pox; otherwise scrabs are employed. Mild cases are always elected as the source—although certain of the Burmese " doctors" incline to the belief that better protection is obtained by using scrabs derived from severe cases. The Shans inoculate with the thorns of the "monan" free. Punctures and not sacrifications are used. When scabs are employed they are rubbed up with human milk, in a shell or wooden vessel. I have never seen an inoculation mark at the site on the arm selected by Europeans for vaccination. The

anterior spect of the forearm or wrist is always chosen. The marks are always single, and usually are a litte larger than a shilling.—*The Mail.*

SEGREGATION FROM THE HINDU STAND POINT.

The following in connection with the segregation may be interesting to your readers, and I therefore request you to kindly find space for it in your journal.

Mr. Streenivasa Rao F. T. S. of Guntore in his lecture on ancient and modorn religion and science, delivered in Telugu at the Theological High school, said that segregation is not foreign to Hindus. If a death occurs in one's family he observes Suthakam (days of pollution) during which he and the members of his family are considered to be under pollution and are not allowed to mingle with others or visit public places like temples &c for 10 days (15 among some classes). After the expiry of this period he throws away the old and useless things like earthen vessels &c white-washes the house and performs punyavachanam, when the homum or holy fire is burnt, after which the house and people are considered to be removed from the said restrictions.

If a person sees a corpse he should take a bath without removing from his person the clothes he had on (sachala-snanam). If one attends a funeral he should take a bath and wash his clothing before entering the town; and once more, after entering the town, he should then visit, before returning home, a temple where camphor &c is burnt.

In some cases he should remain away from home for a night.

It was shown that the observances of Suthakam, white-washing, punyavachanam, bathing and visiting temples, were calculated to prevent the spread of the disease if the death be due to an infective disease.

The rule was made applicable to all cases of death to obviate the necessity of discriminating deaths due to infective diseases from deaths due to other causes and to avoid the panic which would rise if the rule applied to certain cases only.

It was shown that the visit to the temple was a sort of fumigation as one perspires freely while there owing to the dense smoke raised by burning camphor &c.

It will not be out of place to mention that the prohibition of giving alms from a house where there may happen to be a case of small-pox, was meant to prevent the spread of the disease through the grain doled out.

He has compared several such things and proved that so called superstitious observances among Hindus have a real scientific value.

J. V. Ramaswami Naidu, L. M. & S.

NOTES AND COMMENTS.

"The Theosophical Review" is indeed getting dull, and we miss a great deal of Annie Besant's guiding hand. Mrs. Hooper continues her article or "Scattered Scraps of Ancient Atlantis." She in the main does nothing but catalogue all the symbols that refer or apparently refer to an Atlantean epoch. Her contention is that emblems resembling the Christian Cross were also the favourite of peoples of a pre-christian age. But a good deal might be urged on the opposite side too.

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Mr. Mead affords us some interesting reading in his "the Key of Hermes the Thrice-Greatest." He is at very great pains to bring out the sturdy realism of that excellent Greek book. Hermes' speech recalls to one's mind some scenes in the Upanishads. Mr. Mead has been all along devoting his attention to the study of Greek theosophy, mysticism and philosophy. And hence he is able to make his contribution all the more lively by his parallel allusions to the Greek Platonists, Alexandrian philosophers and early Christian mystics.

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There are certain other articles which are of a very commonplace nature. But the books that are reviewed in the present number include some useful publications. Foremost we would place Mr. A. V. Williams Jackson's book on "Zoroaster, the prophet of Ancient Iran." The author is the professor of Indo-Iranian languages in Columbia University. Mr. Mead, one might think, blinds himself largely by his "theosophic" predilections in reviewing that scholarly work. We do not profess to give the palm to Mr. A. V. Williams Jackson for having worked out reliably the date of Zarathushtra. The date must remain disputed till archæology comes to our aid with surer materials. It would seem Mr. Jackson constructs his date entirely on historical grounds, as far as it is feasible with the present lack of a *terra firma*. But to appeal to occultism and telepathy in the absence of genuine historical or literary records is to subvert all scholarlike justice, is to twist right methods.

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As might be expected there is a good harvest of books on spiritualism. Of these one deserves more prominent mention, viz. Mr. Wallace's. He is well-known as one of the biologists who made bold in the fifties of this century to enunciate "Evolution." He is also held in very great

reverence by "The Clergy" for his opinions about "Human Evolution." To him Man as a mental, moral and spiritual creature with his manifold gifts of music and mathematics is "ultra-Natural" in make and "ultra-Evolutional" in propress and culture. So his book on "Miracles and Modern Spiritualism" which has reached a 3rd edition would be hailed by many "pious" friends. Mr. Leadbeater says referring to it, "It is written of course from the Spiritualistic rather than the Theosophical point of view, but nevertheless many a theosophical student would find it a useful book to read himself in the first place, and then lend to materialistic or agnostic friends." As the late Prof. Romanes used to say "Wallace is not a Spiritualist when talking about Evolution and not an Evolutionist when speaking about Spiritualism."

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"ANANDA Lahari with Yantras and Commentaries; Translated into English by R. Anantakrishna Sastry" is a book we might profitably notice. Mr. Mead remarks, and we would well commend it to the attention of our Sastry friend and in fact of many theospohists, "It is a pity that our learned colleague should waste his time on this work; his scholarship is worthy of a better fate." We would ask "how 'learned'?" and "what 'fate'?"

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IT is a gratifying thing to learn that the Tamil Pundit of the Board High School of Udumalpet is bringing out an Edition of the Aranyakandam of Kamba Ramayanam with a Tamil Commentary and other notes. We remember having seen an edition of Balakandam issued on a similar plan some years back by some other gentleman. We wish the attempt every success. The book is sold for subscribers at Rs. 3 a copy.

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There are already two English Translations of the Satakas of Bhartrihari, one by Prof. Tawney, late Principal of the Presidency College Calcutta, and another by Mr. Wortham, M. R. A. S. But "*India*" lately reviews a third translation of Bhartrihari and says it has all the fragrance and grace of FitzGerald's well-known version of "Omar Kayyam." The two previously mentioned translations are the finest samples of how well the excellence and vigour of an oriental work could be spoiled by clothing it in an outlandish garb. The translators are not really blameworthy for such sorry caricatures, but the so-called "classical literalism" and want of will and effort to sympathise with oriental thinking become the bane of many translators.

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"The Madras Mail" has to say of our Journal on the 28th March, "'*Siddhanta Deepika*, or the Light of truth,' of which also we have been furnished with a copy of the last number, is a monthly journal written in English which has, to a very large extent, for its object the spread of accurate ideas in regard to the religion, philosophy and literature of the Tamil people. It was commenced two years ago in commemoration of Her Majesty's Diamond Jubilee and has ever since been conducted on excellent lines. The February number contains besides a number of original articles on reigious and philosophical subjcets, a few translations of Sanskrit works. Mr. A. Mahadeva Sastri, Curator of the Oriental Manuscript Library of Mysore, continues his interesting and scholarly translation of the 'Kaivalyopanishad,' and his notes are elaborate and have been prepared as a result of critical study" while "the Hindu" dated May 4th remarks, "'The Light of Truth or Siddhanta Deepika' for March displays new features of interest. A beginning is made in the way of translating Thevaram and the almost untranslatable Thayumanavar. Among the original articles Mr. Ramanan's critique on the poetry of Stephen Phillips needs special mention."

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The Marine Mullusca of Madras has of late received some attention at the hands of the authorities of the Manchester Museum. A few years ago Prof. J. R. Henderson of the Madras Christian College sent to Mr. Hoyle, of the Manchester Museum, a representative collection of shells dredged off the coasts of Madras and its Neighboarhood, for identification. We are glad to learn that quite recently in the Journal of the Conchological Society of Great Britain and Ireland, a paper has appeared from the pen of Messrs Melville and Standen describing the various species sent by Dr. Henderson among which nine are mentioned to be quite new to science.

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Our readers must by this time have learnt of the death of Prof. Sir Monier Williams of England. His name will indissolubly stand associated with the Oxford Indian Institute. His death is a heavy loss to the Sanskrit world and especially so as he was engaged at a final revision of his classical "Sanskrit-English Dictionary" on a new basis altogether, to keep it abreast of the latest developments in the science of lexicography. And we do not know which competent scholar might come to complete the half-done work and make it ready for the press. There would be, we are sure, many men here in South India, who might remember his face and the genial way in which he induced others to co-operate with him in carrying out his mission to India. He was the orthodox champion of missionaries among oriental scholars, and we would recommend a reading of his "the Modern India and the Indians" to our friends to be able to understand him aright.

V. V. R.